



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Knoon</i> <sup>6008</sup> (25 <sup>th</sup> Arabic alphabet); by <sup>6009</sup> the pen <sup>x</sup> and <i>yasttorona</i> <sup>6010</sup> (line-inscribe they <sup>z</sup> ).	ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾
2. Not you <sup>s</sup> (are) by your <sup>n</sup> Lord's boon <sup>w6011</sup> maniac <sup>6012</sup> .	مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾
3. And verily for you <sup>g</sup> surely (is) a than slighted/severed <sup>6013</sup> .	وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾
4. And verily you <sup>g</sup> (are) surely on a great	وَإِنَّكَ لَعَلَّ خُلُقٍ عَظِيمٍ ﴿٤﴾
5. So shall discern/sight [you <sup>s</sup> ] and (shall) discern/sight they <sup>z</sup> .	فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾
6. By which <sup>x</sup> (of) you <sup>b</sup> (is) the <i>maftoono</i> <sup>6014</sup> (he who is bedeviled).	بِأَيِّكُمْ الْمَفْتُونُ ﴿٦﴾
7. Verily your <sup>t</sup> Lord, He (is) knowinger by strayed a'n (off) His path and He (is) the <i>muhtadeena</i> <sup>6015</sup> (they who found and accepted the aright-guidance).	إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾
8. So let-not obey [you <sup>s</sup> ] the deniers.	فَلَا تَطِعِ الْمُكَذِّبِينَ ﴿٨﴾
9. Longed they <sup>z</sup> if <sup>6016</sup> [you <sup>s</sup> ] fawn <sup>6017</sup> so they <sup>z</sup> fawn.	وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾
10. And let-not obey [you <sup>s</sup> ] every <i>halla'fen</i> (iterative <i>mabeenen</i> <sup>6018</sup> (he who is: feeble/ miniscule/ and vile).	وَلَا تَطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾
11. <i>Hammazen</i> (iterative slanderer-gossiper), <i>marshsha'en</i> (iterative walker) by a calumny.	هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ ﴿١١﴾
12. <i>Manna'en</i> (iterative preventer) for the <i>khayren</i> <sup>6019</sup> /possession/goodness), aggressor, <i>atheemen</i> (iterative	مَنَاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾
13. <i>Ottollen</i> (cruel-dragger) after <i>tha'leka</i> (he-that-afar-it/ that) <i>zaneemen</i> (illegitimate-ever-pretender/ conjoiner other	عُتُلٍ بَعْدَ ذَلِكَ زَنِيمٍ ﴿١٣﴾
14. That [he] [was] possessor (of) possession	أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾

<sup>6008</sup> The letter “ن” and in it are varieties of statements as to its “meaning,” besides the letter itself! The best of the statements is that which Abo Hurayrah says that he heard The Prophet (SAWS) saying it is the “ink bottle!”

<sup>6009</sup> The letter “و” preceding word “القلم,” is “و القسم,” the English equivalent of “by” when one makes an oath and says: “By God!”

<sup>6010</sup> The word “يسطرون” means line-inscribe, i.e. and make line or lines of writing! See الراغب!

<sup>6011</sup> See the Lexicon attached to this Translation for “ne'amal” (“boon”)!

<sup>6012</sup> The word “مجنون” is a noun corresponding to “maniac” rather than “insane” which is an adjective!

<sup>6013</sup> The word “mamnoon”= “ممنون” means: (1) that which is cut, (2) that which is diminished, (3) slighted and unaccountable! See التاج!

<sup>6014</sup> The word “maftoon” is singular, masculine objective noun, meaning: he who is bedeviled!

<sup>6015</sup> See the Lexicon attached to this Translation for “muhtadee” and its plural “muhtadoon” / “muhtadeen!”

<sup>6016</sup> The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when!” See إبن هشام

<sup>6017</sup> The word “يدهن” means to fawn, i.e. to flatter/supple and compromise!

<sup>6018</sup> The word “mabeen” is singular, masculine, objective, noun meaning: he who is feeble, miniscule, and vile!

<sup>6019</sup> The word “خير” = “khayron,” and grammatically inflected “khayren” or “kharan” all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely “خير”

15. If <sup>6020</sup> (to be/being) recited on him Our Aya'te <sup>w</sup> statements) said [be]: (such are) The Firsts'	إِذَا تَتْلَى عَلَيْهِ ءَايَتُنَا قَالَ أَسْطِطِرُّ الْأَوَّلِينَ ﴿١٥﴾
16. We shall brand him on the snout <sup>6021</sup> .	سَنَسْمُهُ عَلَى الْخُرْطُومِ ﴿١٦﴾
17. Verily We essayed them like We essayed garden's <sup>w</sup> companions, edh (whereas) aqsamo (they <sup>z</sup> oathed) surely they <sup>z6022</sup> cut its <sup>w</sup> bunches (by morning reachers and enjoyers).	إِنَّا بَلَوْتَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾
18. And not except they <sup>z</sup> .	وَلَا يَسْتَنْبِئُونَ ﴿١٨﴾
19. So ambulated on it <sup>w</sup> a he-ambulant <sup>6023</sup> from Lord while they (were) sleepers.	فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ﴿١٩﴾
20. So it <sup>w</sup> became like the ssareeme <sup>6024</sup> (gardens whose are blackened and cut-off/ or its bunches/ burned like ash).	فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾
21. So they <sup>z</sup> mutually called (each other) <sup>6025</sup> (by morning reachers and enjoyers).	فَتَنَادَوْا مُصْبِحِينَ ﴿٢١﴾
22. That eghdo (go early-morn you <sup>z</sup> ) over your <sup>n</sup> hartha (cultivation/ tillage/ crops), en (if) you <sup>c</sup> were (cuttersofthedata-palms bunches).	أَن أَغْدُوا عَلَى حَرْثِكُمْ إِن كُنْتُمْ صَرِمِينَ ﴿٢٢﴾
23. So launched they <sup>z</sup> while they yatakhaflatona (they <sup>z</sup> were: mutually lowering their voices/ whispering).	فَانْطَلَقُوا وَهُمْ يَتَخَفَتُونَ ﴿٢٣﴾
24. That not surely enters it <sup>w</sup> today on you <sup>b</sup> a	أَن لَا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿٢٤﴾
25. And ghadaw (they <sup>z</sup> went early-morning) on Qadereen <sup>6028</sup> (they-who are capable of: giving/ doing/ enforcing/ or influencing).	وَعَدُوا عَلَى حَرْدٍ قَدِيرِينَ ﴿٢٥﴾
26. Then lamma (when/ whence) they <sup>z</sup> saw it <sup>w</sup> said they <sup>z</sup> : verily we (are) surely strayers.	فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَّالُونَ ﴿٢٦﴾
27. Rather we (are) mahromoona <sup>6029</sup> (they who are	بَلْ لَّحْنٌ مُّحْرَمُونَ ﴿٢٧﴾
28. Said their an'satto <sup>6030</sup> (ideal/ just): have [I] not said you <sup>b</sup> : lawla (why do not) tosabbheona <sup>6031</sup> (say you <sup>z</sup> : subhana Allah).	قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَّكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾

<sup>6020</sup> The particle “إِذَا” is a future adverbial conditional article hence it is “if” not “when!”

<sup>6021</sup> The word “الخرطوم” is the “elephant's nose,” says الراغب! And الراغب adds by saying that the nose was referred to as “الخرطوم” to debase, demean, and mark with ignominy and grotesqueness the one referred to!

<sup>6022</sup> For lack of better word, for “يصرمونها” I say: “they<sup>z</sup> cut-its<sup>w</sup> bunches” bearing the fruits, for the palm-dates during “harvest” time at the end of the season, such bunches cutting is the “صرام,” done in preparation for the next season!

<sup>6023</sup> The word “طائف” is singular, masculine subjective noun! Translated here as “be-ambulant” as there is no English equivalent for “طائف” and “ambulant” is an adjective! So “be-ambulant” to coin the needed noun!

<sup>6024</sup> The word “sareem” is masculine, singular objective noun, meaning: the gardens whose date-palms which looks blackened and had their fruits cut-off! Or burned like ash! Or the “sareem” is the dark night, so this garden and its date-palms bare and blackened like the darkness of night! There is no English equivalent!

<sup>6025</sup> The word “تنادوا” = “نادى بعضهم بعضاً” that is literally mutually called each other, or mutually they gathered in their club!

<sup>6026</sup> The word “saremeen” is masculine, plural subjective noun, meaning cutters of the date-palms bunches, with no English equivalent!

<sup>6027</sup> The word “حرد” has several meanings: (1) intention, (2) parrying, (3) exasperation, (4) isolation! See اللسان!

<sup>6028</sup> The word “Qadireen” = “قادرين” is masculine, plural, subjective noun, i.e.: they who are capable of: giving, doing, enforcing or influencing! That is they thought of themselves as are able to take all the necessary measures and execute their plan as they schemed it!

<sup>6029</sup> The word “محرومون” is masculine, plural, objective noun, meaning they who are deprived, with no English equivalent!

<sup>6030</sup> The phrase “most-middle” is an Arabic tongue expression which means among them the most: ideal/just!

<sup>6031</sup> The word “tosabbheon” means say you<sup>z</sup>: subhana Allah, i.e. singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around!





43. *Khushey'a'an*<sup>6035</sup> (*submittingly subdued*) (*are*) their (*insights/discernments*) over-burdens them and *qad* (*already and affirmatively*) (*had been*) invited they<sup>z</sup> to the kowtowing while they (*were*)

44. So let Me and whom<sup>p</sup> [*he*] denies by this discourse; We shall allure<sup>6037</sup> them from not know they<sup>z</sup>.

45. And [*I*] protract for them; verily My scheme (*is*) *ma'teenon* (*enormously strong and*

46. Or [*you*<sup>s</sup>] ask them remuneration then they mulct (*are*) *muthgaloona*<sup>6038</sup> (*they<sup>z</sup> that are heavily-*

47. Or they<sup>z</sup> have the invisible then they write

48. So *issber* (*let-hold on patiently* [*you*<sup>s</sup>]) for your<sup>t</sup> Lord's rule and let-not be [*you*<sup>s</sup>] like the fish's companion; *edh* (*whereas*) [*he*] called while he (*was*) *makdhoomon* (*he who is*

49. *Lawla* (*had it not been for*) that overtaken him a boon<sup>w6039</sup> from his Lord, surely [*he*] (*would been*) *nubetha* (*slightly cast*) by the open while (*is*) *madhmoom* (*he who is dispraised*).

50. Then *ejtabaho* (*favorably and directly selected him*) his Lord then made him [*He*] of the *ssa'leheena*

51. And *en* (*if*) almost who<sup>r</sup> disbelieved they<sup>z</sup> *gonaka*<sup>6040</sup> (*they<sup>z</sup> slip you<sup>s</sup>*) by their *abssa're* (*insights/-discernments*) *lamma* (*when/whence*) they<sup>z</sup> heard the *thekra* (*Qur'an/message*) and they<sup>z</sup> say: verily he surely a maniac<sup>6041</sup>.

52. While not it<sup>x</sup> except *thekron* (*Qur'an/message*) for the worlds.

إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿١٢﴾  
خَاشِعَةً أَبْصَرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ  
وَقَدْ كَانُوا يَدْعُونَ إِلَى السُّجُودِ  
وَهُمْ سَلَمُونَ ﴿١٣﴾

فَذَرْنِي وَمَنْ يَكْذِبْ بِهَذَا الْحَدِيثِ  
سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا  
يَعْلَمُونَ ﴿١٤﴾

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٥﴾  
أَمْ تَسْأَلُهُمْ أُجْرًا فَهُمْ مِنْ مَغْرَمٍ  
مُقْتَلُونَ ﴿١٦﴾

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُمُونَ ﴿١٧﴾  
فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ  
كَصَاحِبِ الْحَوْتَ إِذْ نَادَى وَهُوَ  
مَكْظُومٌ ﴿١٨﴾

لَوْلَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ  
لَنَبَذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿١٩﴾

فَأَجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنْ  
الصَّالِحِينَ ﴿٢٠﴾

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ  
بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ  
وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٢١﴾

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٢﴾

<sup>6035</sup> The word “خَاشِعَةً” = *khushsha'an*, is an adverbial plural, masculine, subjective noun, with no English equivalent available for it *per se*! The word “خَشُوع” in “خَاشِعَةً” = *khushsha'an* involves more than just “humbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior! However, “خَشُوع” denotes *submission* or *subduing* of *sight* and *sound* as well! So “خَاشِعَةً” are those who *submittingly subdued their body, sight and sound*! Also some time “الْخَاشِعُونَ” = *they who bow in the Prayer*! See *البصائر* and *اللسان*! Since this Ayah speaks about their sights being “خَاشِعَةً” that means *their sights are submittingly subdued*!

<sup>6036</sup> That is while they were alive in the world!

<sup>6037</sup> The word “سَنَسْتَدْرِجُهُمْ” is made up of *four* parts: (a) the letter “س” for “shall,” (b) double component word, the active *subject* pronoun, as represented by the “ن” and the *present participle verb* “تَسْتَدْرِجُ” meaning: *allure* some one to some thing *almost always not favorable* to him, (c) the pronoun “هُمْ” for them.

<sup>6038</sup> The word “muthgaloona” is *masculine, plural objective noun*, meaning *they that are being burdened*!

<sup>6039</sup> See the *Lexicon* attached to this *Translation* for “ne'amah” (“boon”)!

<sup>6040</sup> This Arabic tongue expression, meaning that they like by their imagination (*through their enraged eyes*) love to destroy you by tripping you or making you slip, fall and be severely harmed!

<sup>6041</sup> The word “مَجْنُونٌ” is a *noun* corresponding to “*maniac*” rather than “*insane*” which is an adjective!